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THE OUTLOOK

COVER STORY

The cover for this issue of the Outlook was designed by the Editor of the 'View', a Native Fellowship publication here at Warkworth.

In his words:

"I went into the forest of my mind and then to the valley of my heart, in search of a true identification for my brothers and sisters in mind, body, and soul. Being native and very proud of what I am, I let my imagination form a symbol of Native people. Since I can remember my people were known for the tomahawk and pipe. The tomahawk symbolizes — aggression. The pipe symbolizes — peace. As you can see, the aggression is broken on the handle of the tomahawk by offering the pipe of 'Unity'. The Native Fellowship group here adopted this emblem as their 'insignia' some two years ago."

Yours in Unity,
Allan Deschamps

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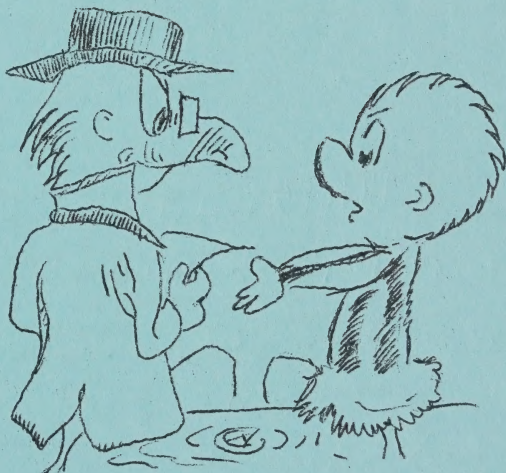
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In Memoriam

.....you bring in them experts
saying it was to keep us from
making dern fools of ourselves...
whereas it's the inherent right
of ALL to make dern fools of their
selves; it ain't a reight held
by you official types alone....
the rest of us might not have
the sheer ability at it as you
do, but us do got the right....
so don't mess with it....



A LAST WORD FROM THIS EDITOR:

Recently there have been some exposed confrontations between staff and inmates. Unfortunately some of which have resulted in violence and open strife with allegations being made warranting criminal charges. I don't think we can look at any one of these occurrences as they stand alone, but we must consider the overall change in attitude that has become evident. This change that I speak of has been subtle and hard to pin-point as to cause, but nonetheless it seems to be related to the inter-relationships of administration, staff, and inmates.

The living unit staff have found reason in the past few months to apply pressure (this term does not mean coercive force, but rather "democratic manipulation" is more suitable to my meaning) to living unit supervisors, in order to gain more control and say so over unit policies that govern the functions of the unit. In turn some supervisors have tightened down on policies to placate their staff, but without considering the long range effects, and more importantly, without considering whether or not rules and regulations (new or revised old ones) will really solve the problems, if, indeed, there is one. To a certain extent some of the policies may be legitimate from the stand point of the living unit staff, but the living unit staff are not the only ones involved here. For instance, in the recent measures taken to prevent inmates from returning to the living unit during working hours, the policy is over looking the fact that many times the instructors send inmates back because of lack of something to do. The complaint that inmates are having "coffer parties" and therefore interfering with the work of the living unit team is a bit ludicrous. Needless to say when these types of remarks are made, formulated into working policy, and then actually enforced, the relationships between staff and inmate deteriorates. Placing the onus on the shop instructors to notify the block when sending an inmate in isn't the answer either if those inmates who do return are going to be locked-up, as a result of having nothing to do. The instructors have too long been overlooked as resource people in the general evaluation area of an individual. If the instructors have nothing for the individual to do and send the person back to the block, then the living unit should not take offense as if their private domain has been intruded upon. If the living unit staff have a legitimate complaint against the manner and methods of supervision by the instructors, then a discussion between all three parties should ensue to rectify the situation. A cover-all policy that does not taken into consideration individual situations and circumstances isn't the answer; that type of solution only creates more problems. It will not be disobedience to the regulation that will occur, for in some degree the policy will be adhered to, but what happens is a diminishing of respect for those who try to enforce, without question, the new rulings or revised old ones.

Confrontations, in the authoritarian sense, breaks down communication in the personal sense. It is my shallow understanding that the concept being applied here at Northworth is basically planned to establish and develop some form of mutual, harmonic relations that not only allow for the smooth operation of the institution, but also affords an opportunity to those who seek it or are prescribed it, for general assistance. It would seem more feasible in attempting to accomplish this goal if the line of approach to communication was one based on open response, not obedient submissiveness.

Memoranda are dictations, not discussions.

Making rules and regulations that are arbitrary and without forethought are catalysts for inner conflict, anxiety, and stress. If there is to remain an open door policy, which may already be closing, there must be another look taken in each living unit, and the institution as a whole, concerning policies that govern the everyday routine actions of inmates and staff. Perhaps the new arrangements with the C.O.'s in the block will aid somewhat, but that remains to be seen. It has been suggested before that meetings of some sort be utilized, but from experience we know that the meetings on the range level proved more frustrating than helpful. However, if the population is ever going to be able to directly influence their environment more positively, then open forum discussions with unit staff, instructors, and administrators is imperative. Block meetings with staff members as well as inmates present to air their grievances and make suggestions concerning operation of the units is the first step. This might develop into a more sensible approach to solving some problems, but it will certainly take some effort on everyone's part. Inmates as well as staff will have to be prepared to compromise in any given situation. It remains to be seen also whether or not these meetings will be fruitful, but you can bet your bottom dollar that no one element involved here will be able to alleviate the problems alone. It will take open rounds of communication - give and take - before anything positive will surface.

Over reaction by inmates to staff and their idiosyncracies should not go unmentioned. It is as much our responsibility to seek open lines of communication as it is staff's. If we can prevent over-reaction when we are in the right, we can control the situation. It may take us considerable more time to combat the bureaucracies that are involved, but we can have a more positive and influenceable affect on our own living situation if we do so. It is not uncommon for people in close everyday contact to take for granted the routine lives of one another, but we should be careful not to grow so accustomed to a certain behavior pattern of an individual that we are caught off guard when we take it change. This seems to be one fault of the relationships here, i.e., we take the staff's behavior for granted, they take ours for granted, and when change does occur, everyone gets upset. Change is the way of Nature; its inherent. Rigid patterns are traits of mechanization, not free-thinking humanity.

At Markworth we have become a society of three divisions (maybe more, but in this frame of reference I only use three). Without intending to be satirical with my categories, I see the classes to be that of managers, production workers, and products. I don't think I am alone in my perceptions, others may call them different names, but there is certainly evidence in our institution that leads one to see a very distinct separation of people. What I fear is that if something is not done soon to dissolve this internal segregation, the heat will not be attributable to the summer solstice alone.

For management to concede to the demands of the production workers without considering the effects that those concessions are having upon the product is to stir in the ingredients that will only promote the feeling of separation, and further the gap in communication. At the same time is the product screams that it is being taken advantage of or being abused, when in fact it is not, then it too will cause further alienation of those who more or less control the daily tempo and collective attitudes of this institution.

A convict is a convict is a convict is as untrue as a guard is a guard is a guard. We all are individuals and must begin to react to one another as such, or we not only lose the basic idea of socialization, but we will actually undermine any positive aspect of simple humanity.

Tapping'a rap:

Springhill, Nova Scotia is quite similar to Warkworth, Ont. in many ways. Only one of which is that both communities have a federal institution in close proximity. At the Springhill Institution editors, Ivan Paracy and Bob Eby, produce one of the finer prison publications in Canada. In the Feb. 75 issue of the Communicator Bob Eby interviewed the leaving Assistant Director, of Socialization, Mr. Willie Gibbs. Because I think that much of what was said applies to Warkworth, I have reproduced some excerpts from their interview. In the places that Springhill is used wimply replace it with Warkworth:

Bob: From what you have said, it would seem that one man - if he is in a position of authority, such as the warden, can effect change in a system, not independent of other people, of course. It would seem that if one man has the authority and ideas, and the line staff are susceptible to what he's laying down change can be brought about.

Willie: Yeh. I think that's true. He can set the tone and policy..... In this type of work you have to always keep a balance..(between staff attitude and institutional policy.) It is good to have changes taking place; not change for change sake, but things that need to be done. Temporary absence passes are one example of this kind of thing: you can't push the staff to the point that everybody gets out anytime they want a pass. What I'm saying is that the staff has to have some willingness to support a policy but if you push too far, the willingness goes out of thier involvement and you are going to have problems - and this will reflect on the inmates, too.

Bob: We are all very interested in the community outside, for obvious reasons. What kind of influence do you think the Community has on an institution such as Springhill?

Willie: I think it has a profound influence, in that a lot of staff live there. As it happens here - which is probably not a good thing - the institution is the biggest industry in the town, and a lot of the stuff that is happening inside goes outside, and a lot of the things that come into the institution are not good for the institution. Where a community is very conservative, it will have its effect on the inside community, and a lot of the kinds of things that happen around here are not for the good of the institution.

A few people from Springhill have shown an interest in the institution; they act on the Citizen's Advisory committee, are involved in A.A., sports, and so on, but there has to be much more in the way of resources than that,

Bob: One of the things we are discussing in my unit is setting up a group whereby we can invite outside people to come into the unit to meet with our guys. And one of the main points that I've been stressing in our preliminary discussions is that too often we only concentrate on bringing in college students, and, in my experience, this trend works against what this kind of social program is supposed to be about. Community involvement should be between people who have things in common that are of practical application, and to bring in only college students, and expect them to relate to our guys (and vice-versa) is naive. The values and lack of empathy between these two diverse groups is not conducive to creating healthy relationships; too many students come in solely out of curiosity and they

have little practical experience to pass on to our guys. I think we should have more "ordinary" people coming in: like the guy who started out as just a working guy and went on to own his own small business, or prthspd s union organizer who had to come up through the ranks - people who know what it is to start from scratch.

Willie: I would really go for that; you hit the nail right on the head! At times, we get people here who are here to serve their own needs rather than the needs of the guys here. I agree; university students are generally too idealiasitic and sometimes this doesn't work out too well. In a place like this, the realities are down to earth and we need people who can relate to that in a healthy way.

The who volunteer involvement has to be based on people coming in to help other people rather than to satisfu their own needs.

It is always the same people that get involved in programming around here and this doesn't make for a good situation. One person who was on the Citizen's Advisory Committee was coming in because he wanted the program to work (which is fine) but it doesn't work where it is always the same people getting involved. We need to have a lot of different people coming to do things.

Bob: That kind of thing is consistent both inside and outside; it is always the few that do the most.

I think this is always going to be a problem in a place like springhill. The age group is very young here, and the average person is eligible for parole within nine months; these people are not boing to be ver concerned with any long range programs that could be beneficial to other guys who are doing longer sentences. I am not "down" on the guys with shorter sentences who only concern themselves with getting out as

soon as possible, but it dows work against the guys that are going to be here for a longer lengths of time.

One of the things the Communicator is trying to do, and will be concentrating on more in the near future, is to put more emphasis on the positive kinds of things that are being done by the population here. It is difficult to get the guys into putting some input in through the writing of articles and such. This reality is not peculiar to Springhill; people on the outside can't be bothered to take the time to express their views either.

Astra A.A. Group

Election Results :

The following represents the newly elected Chairman, Secretary and three-man committee to serve the Astra A.A. group from April 1, to June 30, 75.

Chairman.....Keith K.

Secretary.....Bob R.

Committee.....Walter W.
Colin M.
George T.

How much ground round
would a hound dog hog
if a ground hog was
round ground?

We eat we live,
We read, we sleep,,
We cry, we die,
to feed the machine.

Speaking to you,
I see me
and
until the time comes that that
which we see is free,
we will feed the machine.

Holding onto another's thought train,
bathing in its's sorrow,
drinking the pain,
never to learn,
but to do it again and again,
to feed the machine.

Aching minds,
all around.
All my friends
that are underground.
They love one another,
even cried for a few,
but they too,
fed the machine.

Take apart ,
the undecided
and set the rules to be abided.
then swear at the un-united
cause they won't
feed the machine.

What made the green grow
on the hills of the past?
Whatever, it wanted it to last,
but it all goes very fast,
feeding the machine.

Hoping that each and every one,
looking up into the sun
will realize
what is being done
and seek freedom
from the machine.

But the machine grows...and grows...and grows.
It breeds a new dis-ease
that eats, and lives to read and sleep
and cry and die,
all to feed the machine.

submitted by Al Cormier)
(Reprinted from Discussion Mag.)
by Wilfrid L. Pritchard

During the early reign of Queen Victoria, nine Irishmen were captured and convicted for treason against her Majesty. John Mitchell, Morris Lyne, Charles Duffy, Terrance McMannus, Patrick Donohue, Thomas Meager, and Michael Kreland. All were sentenced to death. Protests and petitions from all over the world forced the Queen to commute the death sentence, and the prisoners were transported to the wilds of Australia.

In 1874, word reached the Queen that Charles Duffy (Later Sir Charles Duffy) who had just been elected Prime Minister of Australia, was the same Charles Duffy who had been taken there as a prisoner 25 years before.

At the Queen's request, records of the others were looked into and this was the result: Thomas Meager was Governor of Montana; Terrance McMannus was a Brigadier General in the United States Army; Patrick Donohue was also a Brigadier General; Richard O'Gorman was Governor of Newfoundland; Morris Lyne was Attorney General of Australia (in which office Michael Kreland succeeded him); Thomas D'Arcy McGee was a Member of Parliament for Montreal and Minister of Agriculture in the Canadian government and met with an untimely end; John Mitchell was a prominent New York politician; (he was the father of New York Mayor Parry Mitchell.)

In 1923, a group of the world's most successful financiers sat down to a business meeting in New York City. Present were: the president of the largest steel company; the president of the world's largest utility company; the world's greatest wheat speculator; the president of the New York Stock Exchange; a member of the President's Cabinet; the greatest "bear" on Wall Street; the president of the Bank of International Settlements; and the head of the world's greatest monopoly. These men controlled more wealth than there is in the Canadian treasury. Newspapers and magazines headlined their success stories and urged the youth of the nation to follow their examples.

Like the nine Irish traitors- let us see what happened after 25 years. The president of the largest steel company, Charles Schwab, lived on borrowed money for five years before he died....bankrupt. The great speculator, Arthur Cotten, died abroad, insolvent. The president of the New York Stock Exchange, Richard Whitney, was sentenced to Sing Sing for larceny. The member of the president's Cabinet, Albert Fall, was pardoned from prison so that he could die at home. The greatest "bear" on Wall Street, Jesse Livermore, died a suicide. The President of the bank of International Settlements, Leon Fraser, committed suicide. The head of the world's greatest monopoly, I. W. Kreuger, also died a suicide.

SOMEWHERE IN THESE STORIES THERE MUST
BE A LESSON.

April 1, 1975

Outlook,
Warkworth Institution,
Box 760,
Campbellford, Ontario.

Dear Sir:

We are pleased to present the first issue of Catalyst, a bulletin for creative writers in correctional institutions.

Its editor, Etienne Boisjoli, poet and author, conceived the idea and volunteered his efforts and planning over the past two years to make its publication possible. The Prison Arts Foundation is involved in the printing and distribution of Catalyst, and joins Mr. Boisjoli in the belief that it can be stimulation and encouraging to inmate writers, providing a means of publication for thier works and a forum for the exchange of ideas and information.

We are also optimistic that Catalyst will result in more entries to our annual Prison Arts project and a greater selection for publication in our booklet, "Words from Inside."

Would you kindly inform inmates about Catalyst through your newspaper?

Mrs. D. F. Knechtel
Executive Director

By Way of introduction:

Catalyst Vol. 1 No. 1
1987

Birth of any new bantling is seldom painless.

After giving us a formal quotation, a certain newspaper-man wasted two months before deciding CATALYST was not his cuppa tannin. Weren't we trying to peddle some new offshoot of existential prognography? That old saurain cannot believe anything "worthwhile" ever emerges from the laloplegia of the incarcerated.

We trust this issue puts that spatiotemporal prejudice where it belongs. Shame. Shame. While we're no closed-shop literary review, the quality of many poetic wares offered is on a par with the best he and his precisionist cronies will find currently going the rounds of the salons. We also print a few you' have to consider incomplete in the hope of stirring constructive self-criticism.

CATALYST is designed as a bulletin on works-in-progress, hence the three-hole punch. Our shipshape readers may now file copies in one orderly binder, keep track of notes, jot down briefs to the editor and so forth. Circulation is restricted; we try to cross-pollinate, not alienate. Our thanks to Ms. Marnie Knechtel - that indefatigable executive director of Prison Arts Foundation - for catalyzing us out of an abortive accommehement. May a thousand anemones bloom in the desert of the arts!

Write us, please. We promise to acknowledge all letters and publish enlightening excerpts in future issues. We have problems in common. Let's air them; solutions abound. Use a nom-de-plume if you Psyche leans in that direction (along with you moniker, of course, so we know WHO and WHERE you are.) Pen your missives in any lingo - even Esperanto.

When submitting material for publication, please include a few lines about you own Self, your aspirations, vexations, mixed metaphors, Aquarian logic and what-have-you. We repeat use the language in which you feel most comfortable - German, Russian, Italian, Ukranian, Polish or so heap us- Squeech.

We also welcome line drawings - artistic or cartoonish - and no larger than our page size, please. Make sure art is securely packaged to prevent damage in the mails. Any Strange looking parcels - as you've doubtless heard - get thrown out the windows of Terminal A. Have it registered so we don't have to call out the amateurs. For the time being, payment is in copies. Soon as we get some scratch, we'll decide whether to send you green backs or paperbacks. You retain all rights of further reproduction.

We also are in the market for short stories and prose poems as well as selections from experimental plays, novels, novellas and critical essays on the contents of CATALYST, reviews of new books and poetry in the stands - in short - anything of interest to serious poets, poetlings and writers.

(Catalyst is edited by Etienne
Boisjoli

A Word from Walt Kelly:

It has always seemed to me that the greatest loss a human being can suffer is his chance at life. I don't mean the loss of life itself - that's a purely physical matter and impresses some people as a depressing inconvenience, others as a calamity and still others as something to be avoided both in thought and deed. The loss of the chance at living a life fully is what I'm talking about.

The Prince of Pompadoodle here is somewhat like a lot of us who are so careful with the hours that we are penny wise and pound foolish. By the time that a man has spent most of his life trying to stay alive, never risking a minute in an investment paying no dividends, he realizes that he's lost the whole thing. When you make a bad drawing you can tear it up and start over, but with life it's different.

The Prince of Pompadoodle

The Prince of Pompadoodle
Lived behind a castle wall,
Behind a moat, behind a guard
Of twenty soldiers tall.

The Prince of Pompadoodle
was the safest man alive.
Each day he wrote how long he'd lived
And multiplied by five.

The Prince of Pompadoodle
Would survive, he did decide,
Five times as long as he had been
Alive before he died.

The Prince of Pompadoodle
Called in the castle sage
For his advice in this pursuit
Of long and fulsome age.

The Prince of Pompadoodle
Heard in horror from this friend
That somewhere in the palace
Was a cur who'd seek his end!

The Prince of Pompadoodle
Scarce could credit a belief
His years might soon be sneaked away
By some ungrateful thief.

The Prince of Pompadoodle
Sent his every friend away
And sat alone, safe, locked alive
To count another day.

The Prince of Pompadoodle
May hoard each empty hour,
But none can know; no word comes from
The silent stony tower.

(reprinted from the Native Fellowship newsletter, Warkworth '75 edited by Allan Deschamps)

It's a great pleasure as well as an honour to be asked by my fellow brothers to compile material for an article to be published in our first newsletter. To conjure up an article that would be catching as well as informative and interesting was a real challenge, but after various ideas I became stumped; then I came to the brilliant conclusion of writing about the two Societies that only would be paramount as an article. My opinions may not be couched in colourful phrases and laced with bawdy humour, but my message comes from within me as a person who is very concerned. But I also must keep in mind and I hope that you do also, that it is the same kind of feeling from the whites that see all Indians in a bad light, as it is from the Indians who see all whites in a bad light. The conflict of the two Societies has now existed well over a hundred years. I don't think that I have to go into historical blah blah to refresh one's memory of existing problems of today and yesterday's. I wonder instead if we were to love one another in the same way we love so mysterious a God, do you suppose there might be no more wars, no hatred, no mistrust. And instead of praying to this God, who if He is real, is certainly an evil god, we might some day communicate with each other, with "love" and understanding. But the question that remains now is, will this ever come about? Yes, through perseverance and collaboration to achieve that one and only goal of "Unity". It would be wonderful if we could all love, trust and respect each other in this best of all possible worlds, and believe it or not, this is what most people want.

People have to battle their own fears of rejection, ego gets in the way - the next thing you know they've convince themselves "you're going to hate me anyway, so I'll hate you first." I don't think it's the religious "God" that separates the family of man as much as greed, the quest for power, lack of communication and stinginess of the mind in trying to understand. Whenever I hear a man or woman express hatred for any race, I wonder just what it is in themselves they hate so much. You can be sure of this: You cannot express hatred for anything or anybody unless you make use of the supply of hatred within yourself. The only hatred you can express is in your own possession; to hate is to be enslaved by evil. Must the other half of Society (White) face the same type of despair, humility and deprivation before they suddenly realize that all it took was a little love and understanding to equal unity? The horror yet, is when he realizes it, will it be too late? I hope not for our sakes. There is yet one word that lingers in the midst of the Native people of Canada "Destruction." Which brings us back to the beginning of my first statement of love and understanding.

I firmly believe we must make a desperate effort to bring harmony, and positive thinking. So as I draw to a close, I leave this thought with you: we travel together, passengers on a little space ship dependent on it's vulnerable resources of air and soil, all committed for our safety to it's security and peace preserved from annihilation only by the care, work and love we give to our fragile craft. We cannot maintain it half-fortunate, half-miserable, half-confident, half-despairing, half-slave-half-free. No craft; no crew; can travel safely with such vast contradictions. On the resolution of these problems depends the survival of us ALL.

George Manitowaba

The following peice of writing is taken from a 1914 edition of A Message to Garcia by Elbert Hubbard.

If you read closely you will see that the excerpt could well fit into a doctrine of Socialism, that is, if the man in power, the man at the top is honest, sincere, and understands fully his responsibility. If the man in authority is not of this character, then you can easily see the possibility for a fascist doctrine.

If the man or institution that you work for does not uphold the beliefs that you hold, as a honest human being, and yet you still maintain allegiance to that institution, then you are perpetuation an unjust system. The story of the nine Irishmen who rebelled against Queen Victoria because they did not believe in her monarch and/or her system of governing should prove that not always is the person who stands up for his personal beliefs wrong even if he goes against the institution that he workds within. It is obvious that those wealthy elite that held such positions of power over men and money were corrupted by that same power. Those men probably never listened to the many men below them in the heirarchy of status, but probably thought them insubordinate whenever they questioned the orders of the men in charge. To be doubtful is human; not to be doubtful is arrogance.

Horse Sense (?)

If you work for a man, in Heaven's name work for him. If he pays wages that supply you your bread and butter, work for him, speak well of him, think well of him, and stand by him, and stand by the institution he represents. I think if I worked for a man, I would work for him. I would not work for him a part of his time, but all of his time. I would give an undivided service or none. If put to a pinch, an ounce of loyalty is worth a pound of cleverness. If you must vilify, condemn, and eternally desparage, why, resign your position and when you are outside, damn to your heart's content. But, I pray you, so long as you will injure the institution, not that - but when you disparage, the concern of which you are a part, you disparage yourself - and don't forget - "I forgot" won't do in business --

Where would the U.S. be situated if the preceeding had been adhered to by the Watergate crew; by Daniel Ellsberg; by the Berrigans; by Pogo? But look at those who have followed this creed to the hilt: The Warren Commission; Gordon Liddy; Lr. William Calley; H.R. (Bob) Haldeman; John Erlichman; Richard Nixon; Winston Churchill; Hitler; Musonlini; and many others.

In my opinion a man who works without question for another man or for an established institution without having the initiative or gall to check the validity of orders is the same as the patriotic robot and the religious zealots who have murdered and fought war after war without insight into what they are doing. If a person follows the above creed, then it is only a matter of time until a Nixon, a Hitler, or the like take charge; and who would take from them without question?

THE PROGRAM

Since coming into this institution a few months ago I have continually have heard these magic words "THE PROGRAM." Everyone I talk to tells me about this magical fantastic thing we have here that is working wo great and is a giant step forward in penal reform, "THE PROGRAM", I have been told by staff, inmates and others that this institution shows that "THE PROGRAM," works. Well far be it from me to disagree with all of these people, but I thought I would try and find out about this thing called "THE PROGRAM" and what it is.

Well after months of seeking and searching and asking different people I am no nearer knowing what it is, than I was when I first entered the institution. I have a lot of views on what it is upposed to be, and a lot of theory about it, but I do not have knowledge about "THE PROGRAM". One thing I did learn is that there is a lot of conflicting views on just what "THE PROGRAM" is, by staff, inmates and by security.

Having been one of the few people that by-passed the indoctrination that most new comers to this institution have to go through, I began my start in the institution uninformed. From talking to most of the guys who went through the indoctrination, I was fortunate. As most of the indoctrination is out of date as to conditions in the institution at present. Plus the minor quirk of the man in charge of this program of making the inmates stand when an officer enters the room, is a little hard to underatnd. Respect is something one earns, not demands. Perhaps this is just another way of showing the inconsideration towards the inmate show by this institution.

Some of the staff and even inmates will take objection to that last statement as not being true. Perhaps the are right, but in my opinion it is true, and because I feel that way I have expressed it. Some of the inconsiderations I have noticed since entering this institution have really amazed me, especially in this institution with "THE PROGRAM" to benefit us all. I would like to just mail some of the inconsiderate things I have noticed since coming here, and offer suggestions of ways they could be eliminated without I am sure causing any major changes in instituion policy or upsetting securit y or even the living unit staff. Not all these inconsiderations are of a major nature, as a matter of fact most are of a minor nature, but when one has to live in an envionment such as have to, it is not always the major things that irritate us, to others they are of a major mature.

1. When an inmate enters this institution he is let out of the van at the front gate. If he has come from the reception centre he has very little goods with him that he has gathered in his short stay there. So fortunate for him he has little to carry on the lengthy walk to three building. But if an inmate has transferred in from another institution, and has been in for some time and has managed to gather quite a few articles he is in trouble. There are no facilities or means of transporting his items to three building, but for him to carry them. If he is lucky and there a few others with him that have very little and are willing to loan a hand, he is saved a hell of a job. Why there is not a cart or wagon at the gate for just this item I cannot understand as it would surely benefit the inmates coming in.

2. Then upon reaching three building all your items are generally taken away from you, and once again if you have only a few, and they have time you get them back that day. But if you have quite a bit, then forget it. Jack as you just won't get them. Now most guys coming here have come from other institutions where before leaving them they have to turn in their items the day before leaving so that the property officer can go through them and check them out, and in most cases list the items. But he is also looking for contraband and other items not allowed. Why then repeat the same process upon our arrival here, it is unnecessary. Plus the indignity of being skin fanned when transferring in from other medium-maximum institutions is unnecessary also.

3. Then one is placed into the living unit, where the chances of him knowing anyone, unless he has been here before or knows some of the guys recently been sent here. Your radio or tape recorders have been taken from you, so that your only source of enjoyment in your cell, where much of your first few days are spent, have been taken from you. You have been promised that these items will be returned as soon as possible, but I have seen occasions where it has taken up to ten days to get them. You are told that they have to be checked out and permits made up for them. This procedure can also run into a few unnecessary days, and you left without this source of enjoyment. If the officer that looks after procedure has too much work, then wouldn't it be logical to give him someone to assist him, so that inmates are not deprived of this source of entertainment.

4. Also at the time one enters the institution he is not given a list of items that require permits, why I do not know. This means that in the coming weeks or months every time there is a cell search items are removed due to lack of permits. If the inmate had known that required permits when he got here he could have made sure to get them. So I for one think that a list such as this should be made up to resolve this problem, or eliminate the permit system.

5. In regards to visits and the procedures that the visitors have to go through to get into the institution. Visiting is supposed to start here at 9:00 a.m. to 11:30 a.m. and from 1:00 p.m. to 4:00 p.m., on the weekends, or course during the week they go right through the lunch hour. But very few times re inmates called right at the starting time, and for a long time the V. & C. department was getting the blame for this. But apparently it is not their fault and they are concerned about this as us. As visiting hours are short enough as it is, any delay in getting called out to them is an inconvenience. Yet I know of people who have been here at 11:40 a.m. and the inmate not called out till 1:40 p.m. Why simply because the process of getting through the front gate to the visiting room. I am not saying that the security people are doing this deliberately or that it is done just to harass us, it is due to the way it is done. When a visors' car enters the institution he or they are stopped at the north-east observation post by the officer there and their names taken and I think the number of people in the car, plus who they are visifing. They then drive around to the gate and park and then enter, where they sign the book and say who they are and whom they want to visit. This book is then taken and the officers call ahead to check out the information given and if these people are on the inmates list, when this is confirmend the inmate is called, and the visditors are allowed to proceed to the visitng are waiting room, where they wait for the inmate to arrive before entering the visiting room. While all this has been going on more visitors have arrivedd, but the book is in use so they must wait till it comes bakk, and then the process is repeated. This is apparently the reason for the delay in getting you visits.

Now it would seem logical to me that in order to speed this process up, that the officer in the north-east observation post could help, by fadioing ahead to the main gate some of the information needed. Such as who the visitors are and who they wish to see, thus by the time the visitor arrives at the front gate this information has been checked out and written in the book. Thus the visitor need only sign the book check their articles into the lockers and then rpoceed to the visitng area where possibly the inmate could already be on his way to. This would elimintae a lot of delay in getting to your visit, cut down on the visitors waiting period at the front gate, which I understad a lot do rather frustrating. 'ben one has travelled miles to see someone time is an important factor in seeing them. This would whow that they are willing to try and improve this situation so that things are better for us. And part of the theory of "THE PROGRAM" is understanding and co-operation between the staff and inmates. But co-operation has to be a two-way street and the inmates must show they appreciate the administration at least trying to improve this situation, lwhich I'm sure we will if they do.

6. Request forms, everything must be done through this process, no matter what it is. At the start of the request form being instituted here at Warkworth I am sure that it was a fine concept and worked like a charm. But it has gotten to the point of being ridiculous and in most cases absolutely of no use. Some requests get lost, come never get answered, and some of the ones we get back have inane answers on them. I would suggest that instead of using them for everything that a study be done on just what they should be used for, and other means of communication setup for some of the request forms present use.

The living unit and how it fits into the over all scheme of "THE PROGRAM", upon talking to different L.U.'s the theory of this differs very much. Most agree that their job as it now exists is 80% security, 10% paper work and the last 10% living unit concept. This concept is to establish a relationship with the inmates on their case loads, so that they can make evaluation of the inmate and try help him. Yet "THE PROGRAM" allows no real time for communication between the two. As he is punching a clock at night and in the day-time we are at work. Or how can you communicate problems to a man who has just given you O.P. or charged you for some minor offense. The way the setup is now in the units the L.U.'s just do not have the time to give the inmates who might need it, or desire it.

There seems to be no input into the so called "PROGRAM", here by the inmates, and I think this is wrong. Any type of program that is to succeed has to have input from both parties, and here the input is all one sided or at least seems that way. I think it is time we got back to the original idea of "THE PROGRAM" and started to have block meetings again in order to find out where the inmates are dissatisfied and if their complaints are reasonable then try and solve them, not ignore them. Let us stop telling everyone how great the so called "PROGRAM" is here and how good it is working, lets get it working and then tell everyone and point out how it is working. Some people may think it is working, but from an inmates point of view I don't think it is, and I have to live here under it. For me right now the so called "PROGRAM" means simply bullshit piled higher and deeper and spread around pretty good and nothing else.

We should be leaps and bounds ahead of other institutions in all types of programs and activities, but instead in some cases we are actually behind some of the other institutions, who don't have the living unit. As an inmate I have one question and I would like to end this article with it and hope the administration will answer it, it is simply WHY?

Ralph Harrison

May 8, 1975

Editor of Outlook,
Warkworth Institution,
Box 760,
Campbellford, Ontario.

Dear sir:

We share with you the word that we have lost from our circle the most cherished friend, the one who made Prison Arts out of a concept into a reality.

He was Bob Turner, President of the Foundation. We had worked together for even years, tending the growth of a dream. He showed us how to reach farther than we hoped or dared; his faith in all of us was the pulse of Prison Arts.

Although many may never have known him, he cared for all our people. He read the letters and remembered the needs, shared the accomplishments, understood the anguish, and never doubted that human aging could nurture the basic goodness of man.

The measure of his heart could not be taken. That heart stopped beating on April 28th.

The legacy remains. Through our tears we can know the joy of his being; in our work we can celebrate his life.

Bob's great caring will go on; his family asked that, in lieu of floral tributes, contributions be made to the Prison Arts education and development fund for inmates. The fund will be perpetuated in his name.

Yours sincerely

Mrs. D.F. Knechtel
Executive Director
Prison Arts Foundation

MK/ej

